4: Pierson Z-4, 5 (1935-1937) 1967
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daughters immediately behind the father, then the mother, followed by her mulatto *femme de chambre*, next the family *ama*, or Negro nurse, and the latter's female assistant, then the father's Negro body servant, and last a young slave in training for domestic service.[20] On such occasions it was a matter of considerable pride to dress the slaves as well as the family's station would permit. As late as 1852 a visitor to Rio recorded:

> Though less generally the custom than formerly, it is still the habit of some of the *bourgeosie* . . . . at least on Sundays and great holidays, to promenade to and from church, by whole families, parents and children, from adults to infants, with a retinue of servants in their best dresses . . . . bringing up the rear, and, whether male or female, ... usually as elaborately, if not as expensively, dressed as the rest of the family; and often, in the case of the women, with an equal display of laces, muslins, and showy jewelry.[21]

In the cities domestic slaves ordinarily lived in the same houses as their masters, occupying the lower floor; or, where the buildings were only of one story, "a sort of cellar" underneath.[22] Since the mistress of the household and her daughters lived a very secluded life in the interior of the home,[23] they were in almost constant contact with domestic slaves and the slave's children. Debret has sketched[24] one such intimate scene in which two Negro women are at work,

[20] *Ibid.*, Vol. II, Pl. 5 ("Un Employé du gouvernement sortant de chez lui avec sa famille").

[21] C. S. Stewart, *Brazil and La Plata* (New York, 1856), p. 295.

[22] Maria Graham, *Journal of a Voyage to Brazil, 1821–1823* (London, 1824), p. 145.

[23] Until recent years, women from the upper classes in Bahia were rarely seen on the public thoroughfares and then only in the company of a male escort.

[24] Debret, *op. cit.*, Vol. II, Pl. 6 ("Une dame brésilienne dans son intérieur") and p. 33.